

soil. Ovid says that Circe saw him one day, when he was out hunting and fell in love with her. Circe was a witch, and he did not reciprocate her affections. She changed him into a woodpecker, and his purple coat with a golden clasp was changed into the black and white checkered plumage of a woodpecker.

The original of these myths is Pegasus or Picumnus, seems to have been an actual personage, who was famous as a singer and a poet. He was said to have been the first king of Latium, the son of Saturn, and the father of Faunus or Faunus, Virgil, the first of the Latin poets. He was also the ambassador of Aeneas after the Trojan war.

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On the seventh of August, as well as on vigil on the evening before it was in Great Britain generally observed by a certain sort of feasting for which apples, nuts and a dish called lamb's wool, which

was a corruption of Lamas Ubbal, the name for Halloween. These three foods were considered indispensable.

An old account of Nottinghamshire, in 1774, lamb's wool was prepared by roasting apples on a string until they dropped down into a large bowl of spiced ale. In Ireland, where it was a constant feature of the merriment of Holy Eve or Halloween, it was made by bruising roasted apples and mixing them with milk. White wine was frequently substituted for the ale or milk, and Bransford says that apples and nuts were frequently added to the lamb's wool as a necessary part of the entertainment.

In ancient England it was the custom

ing," as it was called. This phrase and the habit of soul-hunting at this time of year were common to all people who went "a-souling" simply went around to others asking for money and promising a reward for the souls of the dead. The donors of the alms were the kinsfolk. It was a custom among the richer Catholics in certain areas of England to dispense cakes of oatmeal bread to the poor, and they "in retribution of their charity" had themselves obliged to return this offer of a couplet:

God have your soul,
Hearts and all
Beats and all
Beats and all

These loaves in the Cleveland country were called "sawmas leaven," evidently because of the shape of the loaves, which were "sets of square farthing cakes with currents in the center, commonly given to the poor on All Souls' Day. It was the custom to keep them in the house for good luck, as was the case with Good Luck Cakes, and they were also used as seedcakes at All Hallows as was customary in Warwickshire.

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In Latin countries of Europe it has long been the custom for the living to visit the graves of their departed relatives or friends on All Souls' Day and to visit the graves of the poor. The returning spirits to the living in the courtyard to the visiting spirits, even the channel houses were illuminated with

This day the skeletons were dressed in the same manner as the living, and the visits of their living and dead visitors, and the food and drink were prepared, and the tables were set, and the guests were then arranged around the tables, and the feast was begun. The walls in niches. Thus placed, they held a reception all day long to the crowds of living visitors who came to pay their respects to them.

The hospitality to the returning spirits was not confined to the present time. For centuries ago, for I know not the custom for the living not only to turn their houses over to the spirits, but in each of the private homes sumptuous banquets were provided for the souls of the departed to enjoy in their brief return to formality. They were not to be disturbed, and the house would then leave the house and spend the entire night at church so that they might not in any way, waste or mar the feast. It was a custom that was common of these feasts. It was considered very unlucky if any of the food provided was not eaten in the morning.

In Malaga a poor people who evidently could not afford to provide sumptuous feasts for their departed friends would have their rooms all night, so that the spirits might have a comfortable night's rest while the living outside the doors at night to guard them.

young men of all denominations.

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The College Church of Tokio, with a membership of 1,000 students, has called